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585 upon the floor. First, the godfather of the groom, who
535 at the same time is master of ceremonies, danced with the bride; next the groom danced with the godmother of the bride; and finally the chief, followed in order of rank by the other officials, danced with the bride. The groom danced but once during the day, whereas the bride was kept dancing almost constantly. She, however was relieved from time to time by some other member of her family, who danced in her place for a few minutes. During all this time the groom sat at one end of the dance hall with his mouth covered, and conversed with no one except his godfather, and rarely with him. During the intervals between dances the bride sat likewise in silence in an adjoining room. The dancing was kept up during the entire afternoon and
585 night, with a single brief intermission. During this
301 intermission the bride and groom put on new clothing and were decked with pendants and necklaces of silver coins, and with garlands of the yellow flowers so much used by the Cayapa for decorating the images of saints in the church.

585 After donning this finery, the groom resumed his place
535 at the end of the hall and the bride continued her dancing, which lasted till nearly morning. With the coming
[373] of night, light, as usual, was provided in the dance hall by means of candles, small kerosene torches, and native
[77] torches (nĭ'lyū). Throughout the entire period the dance had been the simple one used by the Cayapa, but finally there was danced what is called the "San Juan," a recent importation from the mountain region which appears to be more or less, if not entirely, of Spanish origin.

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fiestas of the Cayapa, illustrates the completeness with which intrusive religious ideas may become engrafted on the beliefs of a primitive people. 796

As celebrated in 1909 at Punta Venado, this fiesta was of five days' duration, and in detail was as follows:

First day. Hueves Santo, April eighth

While many of the fiesteros reached the village on the previous day, a considerable number did not arrive until toward evening of this the first day of the fiesta. By evening, however, all had reached the village, and its population now aggregated about five hundred. On the first day there was no dancing or special feasting, but during the day several religious services were held in the church, consisting of simple "rosarios" said by one or another of the leading men of the village, or by one of the negroes present. The greater part of the day was spent by the men in completely clearing the plaza. Owing to the rapid and rank growth of vegetation, the entire village was overgrown with weeds, grass, shrubs, and vines, although it had been cleared to a considerable extent for the Christmas fiesta.

Second day. Viernes Santo, April ninth

The second day saw also no dancing or special feasting. Services similar to those of the first day were celebrated in the church throughout the day. A large number of banners were made of bandana handkerchiefs and bright-colored cloth, and about twenty-five candle torches of bamboo were constructed. These torches were made by 796 373

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796 fastening in pairs, on opposite sides of a long bamboo pole, short joints of bamboo of the proper size to hold a ●373 candle. Some torches had as many as fifteen of these pairs of candle sockets, and in all there were spaces on the torches for upward of five hundred lights. The 796 several stretchers used in carrying the images of saints and also an image of Christ were newly draped and prepared for use in the processions.

At about 7 o'clock P.M. criers were sent out to summon the people to the church for the first of the more important services of the fiesta, which everyone is obliged to attend. By 7:30 all had assembled. The doors were then closed and fastened, and guards placed over them to prevent anyone from leaving during the service. 796 This rite was conducted by the sindico, or warden of the 785 church, assisted by some of the head-men of the village, and at intervals as it progressed first one and then another of the numerous candles about the altar were extinguished until at last but one flame remained. This the sindico took into the vestry behind the altar, leaving the room in utter darkness, whereupon each of the men and boys immediately produced one or two large paddle-shape pieces of tough green bark, which he had kept concealed upon his person, and proceeded to castigate himself severely. The men all wore shirts made of light calico or of bandana handkerchiefs. That they might receive the full force of the punishment, however, each man pulled his shirt up about his neck and struck himself upon the bare back with his paddle. The blows were delivered with great force, making a loud whacking sound, but no severe pain was inflicted, as the paddles

men, and occasionally only one shotgun is available to share among them. 224

Fishing is an important adjunct to the dietary pattern. Fish are dynamited, netted, speared, trapped, drugged, and hooked. Often a man or boy will work his canoe up-stream and then drift slowly down while he plays his hook and line which are tied to a light pole. The fisherman baits his hook with a lively grasshopper, drops his line into the water, then holds his arm motionless except for a slight movement of his wrist which causes the line to move with a sinusoidal motion. This favorite method can only be used when the river is very low. At these times, in the evening, three men or boys go out in a canoe moving slowly along the bank. One man paddles, another holds a flashlight or a pressure lantern, and the third man stands ready with a fish spear. The light attracts multitudes of fish, and the haul is invariably a huge one. Lobster can also be easily trapped when the river is low. A lobster trap, called <u>catanga</u> is baited with plantain. It is set under water alongside a bank that has some protuberance, such as a pile of driftwood. The mouth of the trap is placed so it faces

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